

# the NATIVE VOICE

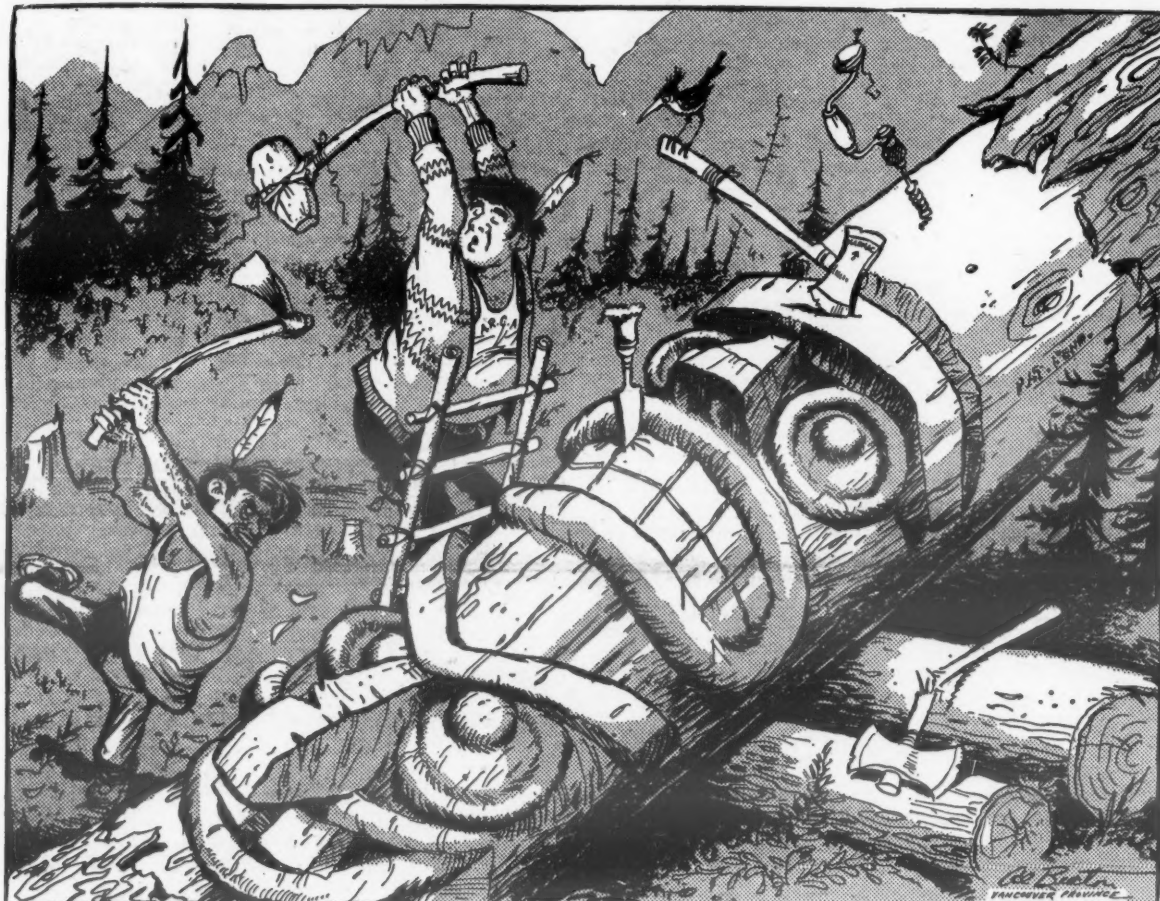
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PRICE 10 CENTS



"Personally, I find Epstein rather primitive . . ."

(For readers who might miss Vancouver Province cartoonist Al Beaton's punch line, we should explain that Vancouver, B.C., has been rocked with a sharp controversy over purchase and erection of Sir Jacob Epstein's statue of Christ.)

## You Can Help With Special Number

WE OF The Native Voice have received some wonderful encouragement for our special edition which we hope have available for sale before too long.

Our deadline has been kept just a little flexible, primarily because we want to be reasonably sure of its success prior completing our ambitious undertaking.

There are several ingredients for success. The choice of material and illustrations must be of high quality and the presentation must be effectively done. We know that our material is good, original, and we feel it will add an important chapter to the story of British Columbia's Native people.

Another ingredient is the support we receive from our readers and friends in purchase of the special issue. Already since its announcement, we have had many advance orders \$2.25 per copy and are looking for many more.

Finally, a basic item in the recipe for publishing success is the support we receive from firms and other friends through advertising.

We have not previously stressed this aspect of publishing our special number but want to make it clear now that advertising is a highly important factor in this project.

Already we have received generous support from a few and an enthusiastic reception from those who have seen our front cover and some of the material we are planning to use.

So we leave it to you to help make our special number really outstanding.

We have indicated how you can help: through ordering advance copies and by placing your card in The Native Voice. We hope you can thus become directly associated with our "special" Native Voice.

# WHY INDIANS NEED LAND

By LAWRENCE E. LINDLEY  
General Secretary of the U.S.  
Indian Rights Association

ONE OF my earliest contacts with American Indians was at the spring "bread dance" of a group of Shawnee in Oklahoma. Translated freely into the white man's terms, this ceremony is a prayer to Mother Earth for good crops. No Shawnee faithful to tribal custom would do any spring planting before the "bread dance" was held. Like that of all Indians, his attitude toward the land is what might be called "religious".

Speaking of the Longhouse Seneca of New York state, Snyderman describes this general attitude: "... land is neither an item of booty to be won or lost nor a commodity to be bought or sold ... Land is viewed as a gift from the 'Maker,' a gift which is necessary for survival. The earth is revered as the mother of man for she furnishes sustenance in the form of animals and plants."

It is the Indians' view of the earth and its resources that accounts for much of the misunderstanding between them and the whites. Whites generally assumed that the Indians had no system of landownership. This was an assumption contrary to the facts. All the tribes recognized the boundaries of each other's land possessions. In the great plains, for instance, if a tribe from outside the buffalo area wished to hunt buffalo for food, they secured permission from the proper tribe and considered that they were being granted a favor.

The European settlers, as D'Arcy McNickle points out, "thought they were 'purchasing' a title; the Indians as certainly thought they were performing their duty toward a stranger by sharing hospitality with him." The Indian has never been able to adjust to the white man's view.

IN ONE grand effort to impose the white man's conception of landownership on Indian people the Allotment Act of 1887 was passed. It called for dividing Indian reservations into plots of 80 or 160 acres (occasionally more), under trust patents providing that the individual allotment could not be sold or encumbered and should

be tax-exempt for 25 years.

During this "trust period," it was assumed, individual Indians would become settled on their holdings as successful farmers. Most reservations were thus allotted. (Outstanding exceptions were the Navaho, Apache, Papago, Walapai and Pueblo lands in the southwest.) Under the act, reservation lands left over after allotment were declared "surplus" and put up for sale to white settlers.

The plan did not work. In the first place, it was unrealistic to expect to change a culture in one generation. Also, instruction in farming was not provided as planned. And Indians lacked the money or credit necessary to start individual farming operations. The result was that they rented or leased their land to white farmers or cattlemen.

Moreover, soon after allotment excuses were found for removing many holdings from trust status, particularly holdings of the best land. With restrictions set aside ownership almost always passed from Indian to white. Between 1887 and 1933 Indian landholdings decreased by two-thirds — 91 million acres.

THIRTY years ago, the problems of fractionated heirship landholdings began to get serious attention. Fractionation came about through the efforts of administrators to keep inherited land in Indian ownership. For example, on the death of an original allottee it was generally the case that no one heir was able to buy up the interests of the other heirs, and so the land became the undivided property of all the heirs.

As second-and-third-generation owners died, the picture became increasingly complex, with shareholders in a given piece of land sometimes numbering over 100. Thus administration of such lands became highly involved, and expense often exceeded the income from the land. One method employed to get such lands into use was pooling the use of grazing land by cattle associations.

In 1933 John Collier became Indian commissioner. He attacked the land problem from several angles. The Indian Reorganization act put a stop to allotment, and

Secretary Ickes ruled against all but the most necessary land sales. Congress made appropriations to institute a land-purchase program. The money was used to aid Indian groups in greatest need of land and to buy key tracts to restore economic units for use by Indian owners. Legislation was enacted also to return to Indians unsold "ceded" and "surplus" lands of former reservations still held by the government. Over a period of about 10 years, Indian landholdings increased by more than four million acres.

But since 1948 the picture has changed again. That year Congress passed an act which authorized the secretary of the interior to sell individual Indian lands. Under this act and special acts applicable to specific allotments, sales of Indian land have proceeded at an accelerated rate.

## Termination Drive

FROM 1948 to 1953 many bills were introduced in Congress whose purposes were stated in such deceptively high-sounding terms as "freeing the Indians," providing for their "emancipation" or making them "full citizens." Most of these bills carried provisions for a gradual, if not early, end to protection of Indian lands.

Early in the Eisenhower administration this policy of "freeing" the Indians was stated in a letter

from Assistant Secretary Orin Lewis to Senator Arthur V. Watkins. It said that "federal responsibility for administering the affairs of individual tribes should be terminated as rapidly as the circumstances of each tribe will permit."

Tribal assets were to be turned over to the tribe as a unit or divided among the individual members, whichever appeared the better plan in each case. In addition responsibility for trust property was to be transferred to the Indians themselves, either as groups or as individuals, as soon as feasible.

House Concurrent Resolution 108, passed by Congress in the summer of 1953, stated as the policy of Congress that all federal supervision of Indian affairs should be terminated at the earliest possible date. To implement this policy the secretary of the interior was directed to bring to Congress, no later than January 1, 1954, recommendations for legislation to terminate certain tribes from federal supervision and protection.

Ten such bills to end federal responsibility in the affairs of more than 66,000 Indians in ten states were introduced in Congress in 1954. Varied in detail, all the bills provided for early termination of tax exemption and of federal trusteeship of Indian land.

(To be Continued)

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# Fire Deaths Accidental' Nun Rules

WILLIAMS LAKE — A tragic fire which claimed the lives of 12 Indian children May 2 was ignited accidentally by a young nun.

Sister Mary of the Cross revealed the cause of the blaze which razed the Anahim Indian Reserve hospital, 70 miles west of here.

Speaking from her hospital bed where she was recovering from severe burns, the nun told a coroner's jury that she had poured inflammable liquid which she thought was coal oil into a wood stove.

She said the stove exploded, sending flames leaping through the kitchen and sitting room of the hospital.

After unsuccessfully trying to stifle the quickly spreading fire, she rescued one child from the ground floor ward and attempted to save 11 children, mostly infants, from the second floor.

"But I couldn't go on," she said. "It was like breathing fire."

The 12th victim had been on the main floor.

She said she had taken one of two bottles to light the wood stove. One contained coal oil and the second gasoline.

When the explosion took place she thought I must have picked up the gas bottle by mistake," Sister Mary stated.

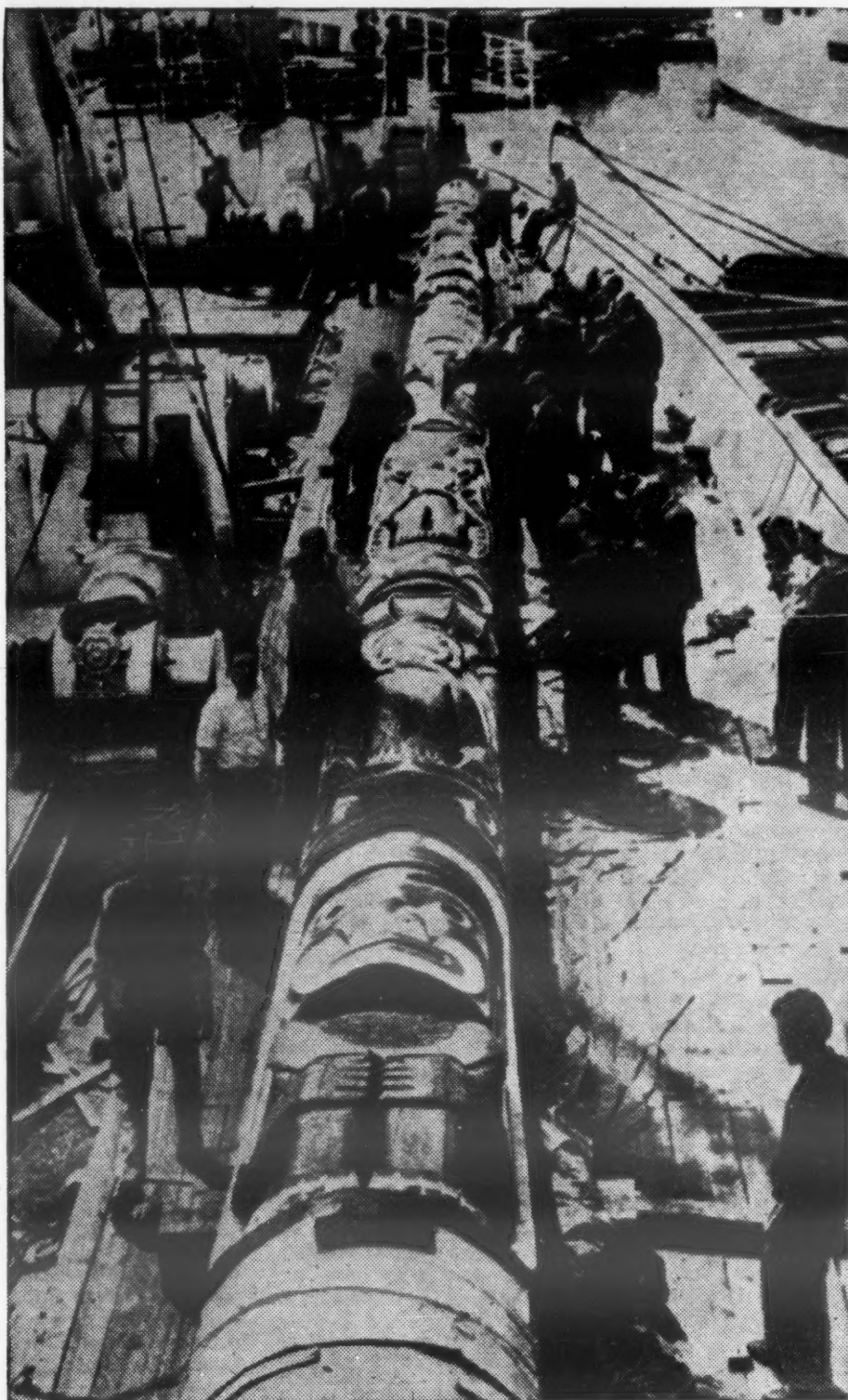
The jury reported to Coroner Hance the 12 children died accidentally and that "no one person was responsible for this fire."

We suggest that in future all federal government buildings be inspected regularly to comply with existing fire regulations so that occupants have a reasonable chance of escape," the jurors said.

Her hands still bandaged and her face badly scarred, Sister Mary said she was the only nurse on duty at the time.

The other sisters, all members of the Order of Christ the King, were in the convent 25 yards from the hospital.

Indian Agene William Christie said the building had originally been a school but became a hospital when War Memorial Hospital in Williams Lake became overcrowded.



—Courtesy Vancouver Province

**THE QUEEN'S TOTEM:** A gift from British Columbia is this giant totem carved by Chief Mungo Martin, foremost Indian carver in the province. The 100 foot totem is seen here as it was unloaded from the ship which carried it across the Atlantic to its final destination. The 13 ton centennial gift has now been erected in Windsor Great Park to become the centre of interest.

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## Tuscarora Indian Tribe Votes To Hold Their Land

NIAGARA FALLS, N.Y. — The Tuscarora Indians have decided unanimously to continue their fight to keep New York State from taking part of their reservation for the \$625,000,000 Niagara power project.

They met in general council and voted against negotiating with the power authority for the sale of the land—about one-fourth of the reservation.

Members of the Mohawk, Oneida, Onondaga, Tonawanda and Seneca tribes joined several hundred Tuscaroras at the closed meeting in anasium.

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## Full Voting Privileges With Aboriginal Rights

FULL democracy with retention of all aboriginal rights for Canadian Indians has long been advocated by *The Native Voice* and a good many leaders of Canada's Indian people.

For that reason, we are more than a little disappointed that the Dominion Government has so far failed to see the issue and come up with a program that will meet the needs and desires of Canada's Indians.

Some objection has been raised to the vote on the grounds that it means giving up part of the Native status.

The only terms on which we want the vote in Canada are those applying in the case of the provincial vote in British Columbia and other provinces where the franchise has been extended to Canada's original settlers. The conditions are simply that the Natives meet the age and registration requirements of other Canadians.

In all these cases, the Indians have given up nothing and gained very much. They have become an important factor in B.C. politics, for instance, and their vote used unitedly for candidates representing their interests could be a powerful instrument for much needed reform.

In British Columbia we elected the only Indian legislator to sit in a provincial Parliament and that in our opinion represented important progress. We should renew our efforts to get back our direct elected representation in B.C. and break through in that field in other provinces where the provincial vote exists.

But we must also look to the federal vote and election of federal candidates. It is not merely enough to have an appointee in the Senate, even though we think that in itself is an important advance for our people.

The very fact that Prime Minister John Diefenbaker has seen fit to place such a fine representative as William Gladstone in the Senate is in fact an admission that the Indians should have representation in the high councils of government.

Having made that admission, however, Mr. Diefenbaker can do no less than take the next step: enfranchise the Indian people of Canada.

And again we stress, there can be no strings attached to the ballot—the Natives have already lost too much. Let them have their full rights as Canadians.

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### A LEGEND

## Indian Ceremonial Pipe

By BIG WHITE OWL,  
Eastern Associate Editor

WHEN I was but a young lad I heard this legend from the lips of the story-tellers of the Lenni Lenape people. A certain gifted being, namely "Nanabousha," the grandfather of human beings, the grandfather of all men.

One day when He looked down upon the Earth He saw that His red children were quarrelling and slowly drifting apart. He saw they were fighting among themselves. He saw there was no peace among the tribes. This made the great Nanabousha feel very bad so He bowed low His head because He had a great compassion for them and He realised they needed His help and guidance.

And it came to pass, the great Nanabousha was seen standing upon the summit of a high mountain, sending up smoke signals, calling all His red children to council. And when they were gathered together in a great assembly, He broke off a piece of red stone at His feet and began to fashion the first Indian Ceremonial Pipe. When it was completed He filled the bowl with leaves plucked from a certain plant and blessed it. Next He placed more cedar logs upon the fire and He called it, "The Fire of Peace." And from this fire He drew light the ceremonial pipe, and He smoked it before all the tribes while He talked with them, and a great peace fell upon the throng.

And it came to pass He gave them the ceremonial pipe as a gift, and instructed them to go to a certain place to find a plant growing there which came to be known as "Indian Tobacco." He also told the Indian tribes assembled there whenever they were fighting among themselves, whenever they were in great trouble, whenever they were in dire distress, if they brought the ceremonial pipe into their midst it would immediately cleanse their eyes, ears, throats, and hearts of all evil. And as the smoke ascended on high, understanding, friendship, good judgment and peace, would be restored to all of them who believed in the Pipe, and all it stood for.

And from that dim and distant day, when the gifted being Nanabousha, the grandfather of men, stood upon the summit of a high mountain to light the red stone ceremonial pipe from "the fire of peace," that same ceremonial pipe has been held a sacred and holy instrument ever since, and the mandates it represents were unquestionably obeyed at all times and at all places.

In the old days, no Indian altar was ever complete without the ceremonial pipe. No Indian council could be effective without it. It was used by the medicine man to comfort the dying and to aid the sick. It was smoked by the Indian scout to bind his word to the sacred truth. It was smoked by the Red Man who mourned for the passing of a loved one. It was smoked that it might bring peace and solace to a troubled heart and mind.

Now, before I conclude this legend, I should like to add this. Although the white man has his peace symbols, peace societies, peace advocates, etc., not a single one of them has ever exerted so great an influence for Brotherhood and Peace as did the Indian Ceremonial Pipe.

I Have Spoken!

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## Challenge to Canada!

# We Can Destroy the Eskimos Or 'Lift' Them to White Level

By ROBERT DUFFY

Toronto Globe and Mail  
(Submitted by Big White Owl,  
Eastern Associate Editor)

### FROBISHER BAY

By rights, Canada's first northern citizen should be known as the Inuit, which is what they call themselves. Eskimo is merely the Indian word, meaning raw-meat-eater. Inuit or Eskimo, a critical time upon his race, and what happens in the next generation to Canada's 10,000 Eskimos will be a test of white civilisation in Canada. We can destroy them, or we can help them make a successful transition from the Stone Age to whatever age this is.

### SMAL RECORD

Historically, Canadian treatment of the Eskimos is a pretty dismal record of indifference and outright exploitation. Only in recent years has there been a real effort

to study their problems and do something to provide intelligent help. A great deal has been accomplished in a remarkably short time, but the new impetus to Northern development will likely require bolder (and more costly) remedies for Eskimo troubles.

When Frobisher Bay is an air and seaport and a mining centre of 5,000 or so population, where will the Frobisher Eskimos be? In little tarpaper slums on the outskirts of the town, existing from handouts, and scavenging (for there will be practically no cariboo or seal left to hunt) or living as part of the community, trained and educated to hold their own economically and socially?

There is a definite choice to be made, and the responsibility lies on all Canadians. We are in control, and it is demonstrably not true that Eskimo dignity and self reliance and personal independence must inevitably be sacrificed to something called Progress.

### QUICK CHANGE POSSIBLE

The old anthropological theory that the transition from Stone Age civilisation to modern times must be accomplished very, very gradually, through several generations has mostly been abandoned. The change can be accomplished in one generation — or one generation can make it forever impossible.

Margaret Mead's recent book, *New Lives for Old*, reviews the astonishing progress of the same natives of New Guinea and Samoa whom she had studied as Stone Age primitives 30 years ago.

One generation ago the Eskimos of Canada and Greenland, who are racially identical, were at the same cultural level. In Greenland today, thanks to a progressive Danish effort, Eskimos are integrated to a very high degree in their community life; they are university graduates, high-school principals, administrators, professionals and politicians (the last not the highest form of civilised life, but reasonably advanced). The 13-member Greenland Council is entirely Eskimo, and so are the two Greenland members of the Danish Parliament.

### DANES NOT ANGELS

The balance is not entirely in favor of the Danes for their treatment of Eskimos. There is a double wage standard in Greenland, and some continuing job preference for whites. In 1956, a group of Greenland Eskimos cruised along the coast of Baffin Island, visiting their cousins, and one of the good things they found to report on Canadian conditions was that the trained Eskimos get the same pay for any job as the white man.

But they felt that the Canadian Eskimo is losing his own cultural virtues, his personal identity and sense of values in the Northward spread of white civilisation. The Greenland Eskimos have their own radio station, for instance, its programs directed by an Eskimo.

Canadian Eskimos can listen to southern stations, if reception is good enough; to the low-power transmitter of the American base at Frobisher with its pop tunes, or to Radio Moscow. (Everybody in Frobisher gets the news first from Moscow, something the CBC might ponder.)

### 'CRISIS' SITUATION

B. G. Sivertz, Northern Administration Director in Ottawa, frankly uses the term crisis in referring to the present outlook for Canadian Eskimos.

"The Baffin Island Eskimos still have their pride," he says; "they are convinced that Eskimos are the finest people in the world. But if they find out that everything about the white man has to be best, and everything Eskimo is second rate, then apathy will set in."

Eskimos can advance from the Stone Age to modern life, Mr. Sivertz insists, provided there are goals which they can hope to reach for themselves. It is no good asking a man, especially a relatively primitive man, to work and sacrifice for the sake of his grandchildren or great-grandchildren. But he can understand the advantage of learning something that will benefit him five, or even 10 years in the future, and he will work for it.



BIG WHITE OWL

"All Eskimos are interested in the security of wage-life, and in the health and education of their children," Mr. Sivertz says. "We have never encountered an Eskimo who, once he understood these things, deliberately rejected them in favor of the old nomadic life of hunting and fishing."

### BLEAK FUTURE

For hunting and fishing, the future is increasingly bleak. The cariboo are disappearing at a catastrophic rate. The walrus is gone from the southern part of Hudson Bay and Ungava Bay. Everywhere, whales and seals are fewer each year.

How much time is left in which to save the Eskimo people? They must be rehabilitated before they are entirely cut off from the landmarks of their own ancient culture — and those landmarks are crumbling fast.

In the Eskimo language, our words "man" and "hunter" are the same, and an Eskimo finds it difficult at first to understand that there can be a man who is not a hunter; yet when it is no longer possible to live by hunting, a hunter cannot in dignity be a man.

The question now being debated by those concerned with planning Northern development is how to make Eskimo rehabilitation and integration keep pace with the great changes ahead. In designing a new town of Frobisher, for instance, where can the Eskimo population be fitted in?

### ANOTHER APPROACH

One suggestion is that the community of primitive hunters should be left by itself, but individuals should be taken into the town as fast as they want to, and can be educated and taught the skills they need to hold their own economically.

The objection to this approach is that it will establish a separate community of second-class citizens which will tend to become a hopeless slum of poverty and disease.

On the other hand, how can the Eskimos, who have no modern skills, be abruptly transferred to the town life? How will they earn a living, find their way through a new set of values, and adjust to the customs of a predominantly white community?

The answer to these questions has not been found yet, and probably there is no complete answer. One sure thing, however, the answer does not lie in such simple rules-of-thumb as the one which decided that houses built for Eskimos in Frobisher Bay could do with lower ceilings, because "Eskimo people on the average are short people."

There are plenty of Eskimos as tall as the average Ottawa bureaucrat.



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Continued

By the Late NEWELL E. COLLINS

# Tecumseh and the War of 1812

"At the second bridge over the branch of the River Thames, we were fortunate enough to secure a Lieutenant of Dragoons and 11 privates, who had been sent by General Proctor to destroy them. From the prisoners I learned that the third bridge was broken up and that the enemy had no certain information of our advance. The bridge, having been imperfectly destroyed, was soon repaired, and the army encamped at Drake's farm, four miles below Dolsen's.

"The River Thames, along the banks of which our route lay, is

a fine deep stream, navigable for vessels of considerable burden, after the passage of the bar at its mouth, over which there is but six and a half feet of water.

"The baggage of the army was brought from Detroit in boats, protected by three gunboats which Commodore Perry had furnished for the purpose, as well as to cover the passage of the army over the Thames, or the mouths of its tributary streams; the bank being low and the country generally (prairies) as far as Dolsen's, these vessels were well calculated for the purpose. Above Dolsen's, however, the character of the river and adjacent country is considerably changed. The former, though still deep is very narrow, and its banks high and woody. The commodore and myself, therefore, agreed upon the propriety of leaving the boats under guard of 150 infantry; and I determined to trust to fortune and the bravery of my troops to effect the passage of the river. Below a place called Chat-ham, and four miles above Dolsen's, is the third unfordable branch of the Thames; the bridge over its mouth having been taken up by the Indians, as well as that at McGregor's Mills, one mile above. Several hundred of the Indians remained to dispute our passage; and upon the arrival of the advance guard, commenced a heavy fire from the opposite bank of the creek, as well as that of the river. Believing that the whole force of the enemy was there, I

halted the army and formed in order of battle and brought up our two six-pounders to cover the party that was ordered to cover the bridge. A few shots from these pieces soon drove off the Indians, and enabled us in two hours to repair the bridge and cross the troops. Colonel Johnson's mounted regiment, being upon the right of the army, had seized the remains of the bridge at the Mills under a heavy fire from the Indians. Our loss on this occasion was two killed and three or four wounded; that of the enemy was ascertained to be considerably greater. A house near the bridge, containing a considerable number of muskets had been set on fire; but it was extinguished by our troops and the arms saved. At the first farm above the bridge, we found one of the enemy's vessels on fire, loaded with arms, ordnance and other valuable stores; and learned that they were a few miles ahead of us, still on the right bank of the river, with a great body of Indians. At Bowles' farm, four miles from the bridge, we halted for the night, found two other vessels and a large distillery filled with ordnance and other valuable stores to an immense amount, in flames; it was impossible to put out the fire; two 24-pounders with

their carriages, were taken, and a large quantity of balls and shells of various sizes. The army was put in motion early on the morning of the 5th. I pushed on with the mounted regiment, and requested Governor Shelby to follow as expeditiously as possible, with the infantry.

(To be Continued)

## Bob Clifton Had Bad Time Of It

Native Brotherhood of B.C. President Bob Clifton is still not completely recovered from his recent illness but we'll all hoping he will soon be well enough to take his part as head of the organization.

Bob underwent a series of operations. It is reported by Guy Williams that Bob was "a very sick man" and at one time was in very serious condition. Though still confined to bed at last word, Bob was recuperating satisfactorily.

We know all Bob's many friends will join us in wishing him a speedy and complete recovery, so that he can not only return to the helm of his fishing boat but also to that of the Brotherhood.

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## My Most Memorable Meal

By STANLEY CUTHAND

Anglican Missionary of the Diocese of Saskatchewan. Mr. Cuthand has devoted his life to helping his fellow Indians.

IT WAS in the winter, while travelling to distant Missions among the Cree Indians in northern Saskatchewan that I came to the conclusion that the hospitality of the north is something out of this world.

It was a long trip by dogteam, going through bush and across the lakes all day long. My guide ran ahead of the dogs at times to break trail.

By nightfall we arrived at Trade Lake where five families lived, trapping in the surrounding area. We went into a small cabin when a fine man came to greet me and showed me in. Immediately I was welcomed with a cup of hot tea as is their custom, to warm me up.

I took off my parka and that was hung up after the frost was brushed off my hood. My bags were brought in and my other equipment such as snow shoes put away out of reach of the dogs. My mocassins were hung up to dry above the stove.

Supper was served on a small table that I had to myself. Fried potatoes. What? Potatoes in this wilderness! Yes, they had a potato patch last summer. A large dish with steaming elk's heart was placed in front of me, and I had the honour of slicing it as much as I wanted. What a tasty combination, I thought, as I ate heartily.

There was another dish that was prepared and this requires a lot of work. Pemmican, my favorite food that mother used to make when we went home for Christmas. A great big bowl of hot tea was served with the meal, and bannock cut into large pieces.

After a long journey, I enjoyed and often recalled this meal when meeting my kind friends for their hospitality. Go anywhere in this country and you will not be able to order such a meal! And if you ever do, it will be your most memorable meal. If ever my kind friends serve you, they will not charge you for it either.

## House Smothers Indian Vote Bill

OTTAWA. — The House of Commons has sidelined a private CCF bill seeking the federal vote for Indians.

It ignored a special request from sponsor Frank Howard, member for Skeena, that it be referred to a Commons committee. The bill was "talked out," dropping to the bottom of the list of private member bills.

**'RIGHT IDEA'**  
Erik Nielsen (PC-Yukon) said the bill had the right idea but was "premature." His experience indicated many Indians don't want the vote.

He took issue with Mr. Howard's argument that the franchise was a first step in bettering the Indian's lot. It accomplished nothing to that end in his view.

Mr. Howard said granting of the franchise in certain provinces had perked up Indian interest and capabilities. It had been found that initial indifference to the vote soon vanished.

And the fact the Indian had a vote made politicians much more conscious of his presence.

Douglas Fisher (CCF-Port Arthur) accused Mr. Nielsen of "specious" argument in seeking to withhold the franchise from the Indian and yet lauding the appointment of an Indian to the Senate.

**NONE IN COMMONS**  
What the Upper Chamber had in the person of Senator James Gladstone of Alberta, the Com-

mons lacked.

Art Smith (PC-Calgary South) said no Indian should be enfranchised by compulsion.

## INDIAN GIRLS WIN AWARDS

Two Indian girls training in Vancouver were awarded scholarships by the Indian affairs branch of the citizenship department early this year.

The scholarships, first of their kind, went to 14 Indian students in Canada. They cover one year's tuition.

Mary Louise Williams of Mount Currie was awarded \$750 to continue teacher training at UBC.

Winnifred McKinnon of Fort St. James won \$500. She is in her first year of nursing training at St. Paul's Hospital.

## Mrs. Cox Assists Anthropologist

Mrs. Constance Cox, a resident of White Rock, B.C., is to accompany anthropologist Wilson Duff of the Victoria museum on a totem pole copying expedition on the Skeena River. Mrs. Cox is an interpreter for many Indian tribes in B.C.

## These Indian Chiefs Don't Want the Vote

BRANTFORD, Ont. — Chiefs of the Six Nations Indians have hit out at paleface women who want Indians to have voting rights.

Their target: The National Council of Women which supported the idea in a convention at Vancouver recently. The hereditary council of chiefs said the Six Nations band looks on itself as a distinctly separate nation. Voting as ordinary Canadians would be a denial of their heritage.

They told the women's organization to quit meddling in Indian affairs.

"The six nations had a form of government . . . that became the envy of scholars and still is," the chiefs said. "Our people ran a workable democracy in North America that reached an ideal state.

"The Six Nations are allies of Canada and Britain and will remain so. No one should suggest something they do not want and do not ask for.

"Our people have much to be proud of. They have been obedient to the teachings of their Creator, who gave them their form of government and told them to conserve the animal life, the bird life and the plant life and gave them the right to breathe the clean fresh air and drink the clear, fresh water.

"When a Canadian is worn to a frazzle through living the hectic, civilised life he must live, he resorts to a rest, or what he claims to be a vacation and tries to live for a couple of weeks, like an Indian lived before the white man discovered him."

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## Many Attend Bolton Rites

A great many friends attended funeral and memorial services for Robert Arthur Bolton and his wife, Ruby Louise Bolton, victims of a boat accident June 17 in Prince Rupert Harbor.

At a memorial service with Rev. Vernon E. McEachern of First United Church officiating, the hymns "Rock of Ages" and "Abide With Me" were sung. Norman H. McLary, resident airways engineer in charge of construction of the Prince Rupert airport at Digby Island spoke on behalf of Mr. Bolton, who worked for the Department of Transport.

Funeral service for Mr. Bolton, a chief of the Kitselas tribe and his wife were held from Ferguson Funeral Home with Mr. McEachern officiating. Hymns were "Safe in the Arms of Jesus" and "What a Friend We Have In

## Indian Spirits Still Haunt Taber Hill

The spirits of some of Scarborough's earliest known inhabitants seem to be haunting their successors to the high, sandy countryside.

The proposed creation of a new park has been a serious concern since the discovery on Friday, August 17, 1956, of a large ossuary containing the bones of Iroquois Indians who once lived in the township.

The burial ground, on a high land rise beside Bellamy Rd. is

Jesus."

Mr. and Mrs. Bolton are survived by eight children.

The accident occurred when the small boat in which the Boltons and two friends were riding started to come apart, filling with water. The bodies were recovered but efforts to revive the couple failed.

known as Taber Hill, was uncovered while grading the land for a subdivision.

The entire 35-acre subdivision was "frozen" by the provincial government as a historical and archeological site. Subsequently, Six Nations Indians performed the ancient Feast of the Dead, a long-dormant tribal ceremony, to again bury the bones of their ancestors.

Appeals for government assistance to establish the site as a historical park brought a promise from the Ontario government of \$15,000 for this purpose, whenever the land is acquired by the township.

Reeve Albert M. Campbell explained council felt Scarborough taxpayers could not afford to buy the subdivision for a park at a cost of approximately \$150,000.

"The subdividers' plan for the 35 acres has been approved by our planning board," explained Mr. Campbell. "The plan provides for

a park site of three to four acres in which the burial ground is located."

Since approval was given early last year, mortgage restrictions are reported to have delayed development of the subdivision.

"When the subdivider registers his plan," the reeve said, "he has agreed to accept \$15,000 for two acres incorporating the ossuary and an adjoining piece of land which will give the township possession of a park site of more than three acres.

"Until we get ownership of the site, we can't proceed with any plan to develop it as a park," Mr. Campbell added. Investigation by a special committee of council this year recommended no action until the subdividers were ready to proceed with their development.

In the meantime, the hill to the south of the ossuary is being graded in preparation for the proposed housing development.

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The Novitiate of the Sisters of Mary Immaculate, Sisters of Christ the King, Hanceville, B.C.  
Addressed to  
Sister Mary Immaculata,  
Mistress of Novices.

### Free Pamphlets On Alcoholism

"Why People Drink" and "Alcoholism," two pamphlets on the subject of alcohol and the problem drinker, are offered free of charge by the Alcoholism Foundation of British Columbia. They will be mailed free of charge to any address in B.C.

Requests should be addressed to the Director of Education, Alcoholism Foundation of British Columbia, 1690 West Broadway, Vancouver 9, Canada.



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